TOWN
&
OUNTRY
HURCH

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*No. 105*
*March, 1955*

# Communicating With All the Membership

SAMUEL W. BLIZZARD

GOLDBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

• Having an effective communication system in your church is closely tied up with the morale of your group and the sense of belonging that the members have. The morale of any organization is related in part to the degree that the members feel that they are "in the know" and that they have had a share in deciding what the organization is doing and what it is going to do. Morale, membership interest, and the conviction that the church is doing the thing that the group wants done and the community needs done is highly important. The motivation for keeping members informed is that it produces good morale. It creates interest in the group and it is also a means of helping members understand the role of the leader and the role of the follower.

### *Formal Systems*

The formal communication systems in the community are the most obvious. These are the usual ways of telling people about what is going on and include newspaper stories and advertisements, the radio, the mails, mimeographed materials, posters, and verbal announcements at meetings. The formal communication devices depend on mass media. They reach non-members as well as members. An understanding of your church and its goals on the part of those who direct the mass communication will create a more desirable information climate in and for your group.

### *Informal Systems*

The informal communication systems are more difficult to see operate. One may be aware that information has jumped from one spot to another in the community, but it may not be easy to exactly explain what route it took when it jumped. When suddenly there springs up in a community criticism or a piece of gossip, you may not be exactly sure how this information travelled. It often spreads like wild-fire and covers all of the areas of the community. In view of this, the effective use of the informal communication systems in your community is one of the resources that you need to harness.

Generally, people have a negative attitude toward the informal communication system. They tend to associate derogatory words with them. There is nothing that one can say about a person or group of persons, short of questioning their integrity, that will be more derogatory than to identify them as members of a gossip clique.

But the informal communicator is nevertheless an important source of information. He is talkative. He knows the things that are going on that cannot be read in the newspaper. Anything you want to know that is not obvious, he will know. He may get a few things mixed up, he dramatizes the facts at times and exaggerates them sometimes, yet he is an important source of information.

If a leader is aware of the communication systems that there are in the community, he needs to be concerned about keeping the communication channels open. He needs to help maintain the channels by which information flows throughout the community and throughout the church. Communication systems should operate in two directions. Listening centers and transmission centers are both needed. The leaders must be informed about the feelings, desires and goals of the rank and

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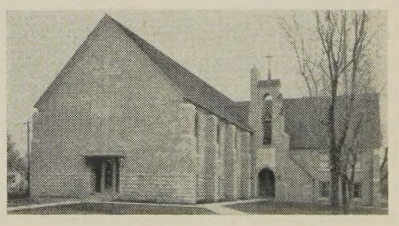

First Congregational Church
Russell, Kansas

(*Continued from Page* 1)

file members, and the leaders must be able to communicate to the membership. There are social structures and processes in the community to make two-way communication possible. Communication will be effective to the extent that these two-way channels are kept open.

### *Vertical and Horizontal Channels*

There is another set of problems that grows out of an inadequate understanding of the channels in the community for communication. The informal and formal means of communications have been analyzed. There are also vertical and horizontal channels. The vertical channel flows to and from the people who are the leaders. They are the individuals who have power, influence and prestige. It is the channel that makes communication possible between leaders and followers. There is another series of channels (the horizontal) that go between the mutual aid groups, the people who share and borrow things. Some of these people work together or belong to the same friendship circles, or the same kinship groups. This is communication among the members.

### *Keep All Channels Open*

Sometimes leaders keep only one of these channels open. Perhaps some particular issue has been pretty thoroughly thrashed out in a meeting and everybody has talked about the issue. Everybody seems to be agreed on the solution, but perhaps communication has not occurred through the vertical as well as the horizontal channel. Members of the organization who are in positions of leadership may have been omitted, and communication may be ineffective.

A story about a rural church may sharpen the focus on this problem. A young Methodist minister had been assigned by the district superintendent and the bishop to a certain church. He was to spend the weekends in the parish and the weekdays at the seminary continuing his education. After establishing his residence, he thought it was perfectly apparent to everybody that the church needed a new church school building. They had classes meeting in every corner of the church. He had discussed the proposed plan with some interested young parents. One Sunday morning he announced that it was time that they had a church school building. He told the congregation that the next Sunday they were going to take up a collection for it. At his request they held a meeting and more than half the people voted to have a new church school building.

Later that week, to use his words, "Something unethical happened, something unauthorized happened, something undercover happened." It appears that one day when he was at the seminary attending classes, the church trustees had a meeting. They announced their decision that the church was not going to build a new church school addition. The young minister was disturbed because he thought the congregation had already decided to build a church school building. In the meantime, the lay leaders thrashed out the issue without his guidance. A Sunday or two later when the ushers had come up to the chancel with the offering, one usher lingered after the offertory prayer to give a message to the minister. He told the preacher to call a congregational meeting. When the meeting was held, they decided to build the additional educational unit.

### *Working as a Team*

This young minister apparently did not know that there were two communication systems in the church, horizontal and vertical. After he made his announcement, they began communicating with one another. The leaders talked over his proposal. The minister apparently knew what the rank and file of the church members wanted. He was functioning in the horizontal communication channels. But he had not covered the whole communication system of the church, the vertical channels. He had not consulted individuals who were in positions of power and leadership. Mr. Big had not been included. When, however, it was possible for those in the vertical and the horizontal communication systems to discuss the issue, a consensus was reached.

At times, professional leaders call for a vote on a question at a meeting before they have had time to see if there is a group consensus. When the members go home and talk with their wives, or when they talk with other members, they are aware that the group may have made a hasty and ill-advised decision. Decisions that stick require effective communication. The young pastor in this case would have been a more effective professional leader if he had used the vertical as well as the horizontal communication channels.

Organizational leaders may be able to function more effectively in the vertical communication channels than in the horizontal channels, or the reverse may be true. A key leader is the person who functions vertically and horizontally in the communication systems of the group. A lay leader in a local rural church that the writer has observed is an effective communicator because he can function in both of these channels. He communicates laterally in the church organizational pattern with almost any member, and he can also communicate up and down the ladder within the leadership structure. A minister who has a person of this type, and is aware of his thoroughness in reaching in both directions communicatively, has an important ally and a reliable confident. Together they may work as a team to communicate with all the membership.

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## Prayer for Missionaries

• O Lord, the great shepherd of the sheep, whose flocks are upon a thousand hills, and who has put into our hearts the hope of a better country, even a heavenly; bless all those who search for thy sheep in scattered places, that they may bring them home to thee, who art with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

—*Prayers for Rural Life,* National Council of the Protestant Episcopal Church

# Church Loans for Farm Ownership

EDWARD K. ZIEGLER

I have been asked to tell the read-
rs of TOWN AND COUNTRY CHURCH
ne story of how the Church of the
rethren, a predominantly rural de-
omination, has helped its young
eople to get settled on the land.

The executives of our denomina-
on have had to work on this prob-
em because, in many communities,
hrough inattention to the prob-
ems of land tenure, our church has
een seriously weakened. Many of
ur rural churches have been closed
nd others have been sold for secu-
ar purposes because farms in the
arishes have changed ownership
nd are no longer the property of
Brethren. And, at the same time,
undreds of our young men who
vould have liked to stay on the land
nd maintain stable Christian com-
nunities have been forced into other
ccupations because they have lack-
d the wherewithal to buy the farms.

*Farm Loans*

Farm Loans began in 1944, when
he annual Conference of the Church
f the Brethren dealt with this prob-
em. The Conference believed that a
ortion of the endowment and an-
uity funds which were invested in
ilt-edged securities should be used
s loans to carefully selected young
Brethren farmers. This use of funds,
hey believed, would be sound in-
estment policy and a real service to
he rural church. The Conference,
herefore, directed its General Board
o make available the amount of
50,00 for this purpose—and the
mount was soon raised to $75,000.

Loans from this fund are known
s Farm Aid Contract Loans. They
re intended to give aid to young
Brethren who could not otherwise
ecome established in farming, and
o keep farms which are to be sold
n the hands of interested church
eople.

In some cases this loan may be up
o 90 percent of the appraised value
f a farm, and it may run up to
hirty years, with a minimum of 2
percent to be paid off each year. The interest rate is 3 percent per year, payable semi-annually on the unpaid balance. And the borrower must be the operator of the farm.

In the ten years of operation, thirteen such loans have been made. These have totaled $136,650. The farms on which these loans have been made are located in Indiana, New York, Nebraska, California, Virginia, Missouri, Iowa, Ohio, and Illinois. At present, there are seven such loans outstanding.

*Other Plans*

In addition to the plan described, the General Board of the Church of the Brethren invests about $375,000 of its endowment and annuity funds in farm loans to Brethren farmers on a mortgage or contract basis. Mortgage loans may be made for up to 50 percent of the appraised value of the farm, the term running up to twenty years, with interest at 4½ percent. Contract loans may be made up to 75 percent of farm values, for a term of twenty-five years, also at 4½ percent interest. At present, more than sixty such loans are in effect.

*How it Works*

The loans under the Farm Aid Contract Plan have been highly successful in retaining strong, stable, young leadership for the rural churches. Here are a few examples of how the plan works out: (Names are disguised.)

(*Continued on Page* 4)

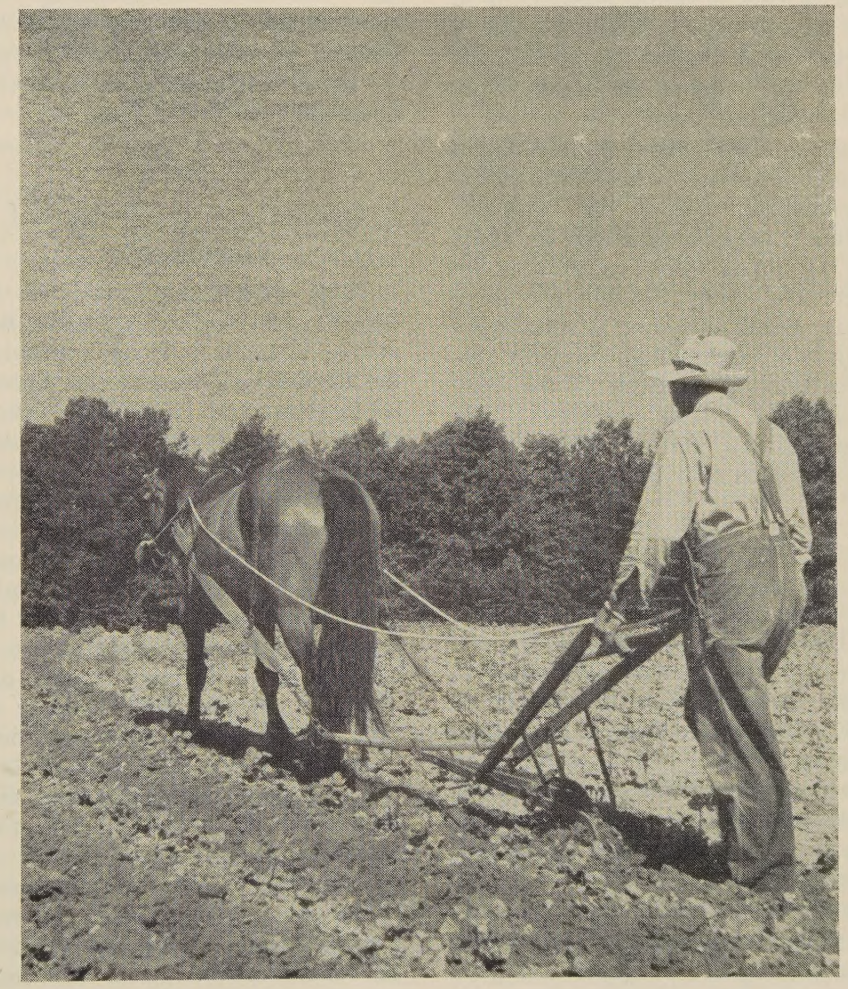

Photo by Eva Luoma

(*Continued from Page 3*)

Mr. and Mrs. King obtained a loan to help them purchase a 117-acre farm in Missouri. Mr. King wanted a farm in Illinois but could not afford to buy Illinois farm land. He was in civilian service during World War II, so government loans to veterans were not available to him. The King farm is several miles from the rural church where they are active members, but they are helping to start a new church in the county seat, which is nearer their home.

A $25,000 loan was made to the David Effinghams. With this they bought a 140-acre farm in irrigated river-bottom land in southwestern Kansas, and they also farm two sections of wheat land and feed a large herd of cattle. Mr. and Mrs. Effinham are carrying heavy responsibilities in the nearby Church of the Brethren, where David fills the pulpit occasionally, directs the choir, and teaches a young adult class in the church school. Mrs. Effingham is superintendent of the junior department and sings in the choir. They have three children.

Mr. and Mrs. Frank Holbrook had hoped to buy his father's farm in the Shenandoah Valley of Virginia. When it became clear that the elder Mr. Holbrook would continue to operate the farm himself for some years, Frank obtained a substantial loan and purchased an excellent 180-acre dairy farm. Both of the Holbrooks are college graduates, have four children, and are active in the rural church near their home.

## "Pilot Mountain"

• The Town and Country Department of the Presbyterian Church, U.S., 341-B Ponce de Leon Avenue, N.E., Atlanta 5, Georgia, has a new moving picture which shows the work of the six rural churches which make up the Pilot Mountain Larger Parish in Winston-Salem Presbytery, Synod of North Carolina.

First, the picture portrays the original situation—such as long vacancies, inadequate program and poor equipment.

Then it shows the establishment of the Parish at Pilot Mountain—the six vacant churches; obtaining a pastor-director for the parish; a parish director of Christian Education; student and laymen assistants; the planning of the Parish Council; the functioning of committees on education, youth work, men's work, women's work, music, advertising, and the Lord's Acre; various types of community services; and other phases of the Parish program.

In telling the story the movie includes much of the beautiful scenery of Western North Carolina. It combines mountain views with close-ups of foliage and flowers as the script leads in the 121st Psalm:

*I will lift up mine eyes unto the hills,*
*from whence cometh my help.*
*My help cometh from the Lord,*
*which made heaven and earth.*

"Pilot Mountain" is a 16 mm sound-color movie with about twenty-five minutes running time. It may be obtained from Dr. James M. Carr, director of town and country work for the Presbyterian Church U.S. for a maintenance fee of $2.50.

## Quarterly of the Bruderhof Communities

• THE PLOUGH, published by The Plough Publishing House, Rifton, N. Y., is the quarterly journal of the Bruderhof Communities, known in England and North America as the *Society of Brothers* and in South America as *Sociedad de Hermanos*. This periodical is published by people of fifteen nationalities who have lived and worked together for over thirty years in complete community and who maintain an open door for all those wishing to share a life of brotherhood. Today, nearly one thousand people live together in such communities in various countries. The aim of THE PLOUGH is to unite more closely those who seek to live by the standards of justice, brotherhood and peace, and it is sent out with the hope that it may bring about closer contact between seeking people in different parts of the world. Subscriptions are $2.50 per year.

## Hurray! Hurray!

(The letter published below was sent out by the Connecticut Conference of Congregational Christian Churches. It is presented here with the hope that other groups will request sample copies of TOWN AND COUNTRY CHURCH and subscription blanks for like promotion.)

To all members of the Conference Committee on Town and Country Life and to all Association Registrars:

There is enclosed a copy of the National Council's very excellent publication TOWN AND COUNTRY CHURCH, which we feel can be of excellent service in our State Conference.

It is not a great dramatic publication, but in a quiet (and inexpensive) way it serves as a channel for the pooling of a great deal of information relating to the work of our town and country churches. It really speaks for itself.

Your Committee on Town and Country Life is sending these copies to all the Association Registrars in the good hope that they may use their efforts to see subscriptions entered in the names of the members of their Association Committee on Town and Country Life.

These copies are also going to the members of the Conference Committee that they too may avail themselves of the publication.

Sincerely,

GEORGE B. HIGGINS
Chairman of the Committee on Town and Country Life
Connecticut Conference of Congregational Christian Churches
Hartford 4, Connecticut

## A Rural Pastor to his People

• We still believe that the rural church has a significant place in the life of our country and we are trying hard to find the ecumenical way among the churches, for without working together we cannot fully serve the Lord we profess to follow. It is not easy to find this way for many there are who do not care to walk therein.

Town & Country Church

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Contributors of articles to Town and ›untry Church speak for themselves and ›t for the National Council of Churches sponsoring organizations.

## Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

## Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

# A Minister's Backyard

JOHN H. PHILBRICK

• There are two approaches to life and the choosing of one's vocation. In one the individual says to himself, "My abilities lie in such and such a field and this is what I am going to do." In the other he says, "Lord, what will you have me do?" Should we not all examine ourselves and see whether we can say, deep within ourselves, "God, what will you have me do?" Sometimes the answer to this prayer will be unexpected, as it was in my case.

I was reared in a big city and received my formal and specialized education there. And I expected to spend the rest of my life in a big city, but soon found that God had other plans for me—he wanted me to serve him in a rural community. My qualifications for this call seemed to be limited to a genuine interest in gardening and related pursuits, and an earnest desire to serve my Lord—wherever he deemed best.

### *His Plan*

So it was during World War II, when everyone was raising a Victory Garden, that my wife and I came to Roanridge—the National Town-Country Church Institute of the Protestant Episcopal Church, at Parkville, Missouri. We came to develop, in partnership, a "Demonstration Homestead," as well as to serve one of the local congregations.

Our home at Roanridge is a small, ranch-type house which has a plot of ground of its own, and here we try to show the students of the Institute and our many visitors how one acre of land may be helpful to the rural clergyman. We not only raise vegetables and fruit on this land, but we have chickens, ducks, milk goats, sheep, bees, and a pig.

During the War years of rationing the raising of a pig in a minister's backyard was a common bond of interest in the community, for it not only provided meat without ration points but also many contacts with the leaders of the community. These made it possible for educators and religious leaders alike to keep a watch over the educational and religious needs of the community.

Inside our home we demonstrate the weaving of cloth for our clothes, the preservation of foods, and the making of soap. (All this, of course, in addition to the time-consuming calls of a rural parish.)

The "Demonstration Homestead" is carried on at minimum expense, using tools and resources available to the limited budgets of rural clergy.

### *The Lessons We Learn*

A minister's backyard can provide many practical lessons. Take the study of "pests," for example. A row of onions planted around a cabbage patch will drive away the butterflies which infest these plants. (These white butterflies will go off to your neighbors' gardens, for they don't like the smell of onions.)

But, seriously, we try to show that all living things are related. As we study plant dynamics, we show the relation between them and group dynamics and man's continuing dependence on the earth.

When man becomes arrogant and tries to run nature according to human patterns, it is time for him to seek the spiritual lessons inherent in the things that grow around him. He should seek the outward signs of inner spiritual truths.

He should open his eyes to such lessons as are already inherent in growing crops and in the Sacraments used by our Lord. For instance—wheat is a cereal grass and grows from a monocolyledon while grapes grow on a vine from a dycotyledonous seed. These two types of seed include between them all the elements of vegetation. Thus the bread and the wine represent not only two common elements of food but, sacramentally, they represent everything that grows on earth to feed man and beast.

(*Continued on Page* 6)

(*Continued from Page* 5)

*To Better Serve*

The relevance of a "demonstration homestead" is that primarily it serves as a way of relating the clergyman in sympathy and understanding to agricultural people and their way of life. But it also improves his way of living, through the products of his land.

At the Roanridge "Demonstration Homestead" we have developed one of the most comprehensive rural resource and research libraries in this field in the United States, and we provide a consultation service for an increasing number of interested clergy in all church bodies. If you think that we can help you with such a project, write to us. Our address is Route 3, Box 371, Parkville, Missouri.

## Resource Material on Theology and Rural Life

• A compilation of about 125 pages of mimeographed and printed resource material on Theology and Rural Life has been prepared for instructors in theological seminaries or others who are interested in such material. It was originally prepared for the consideration of a seminar which met in New York for two consecutive seasons. And because there were many expressions of interest, it was decided to duplicate the material and make it available to others.

This compilation consists of interpretations of the writings of theologians whose teachings have made mention of rural life; notes on rural sociologists who have analyzed the rural community; and papers on the synthesis of theology and rural sociology, or consideration of the relationship of the two.

This resource material on Theology and Rural Life may be obtained from the Department of Town and Country Church, National Council of Churches of Christ in the U.S.A., 257 Fourth Avenue, New York 10, N.Y., at the following rates:

Complete in snap-back binder, which may be used for additional relevant material—$2.00; collated material without binder—$1.00.

# European Rural Youth

• A conference was held at the Evangelical Academy, Loccum, Germany, early in 1954 to discuss the vocation of the young European peasant and the problems of rural youth in eight European countries and Argentina. Excerpts from the report of the conference are presented here:

*The Earth is the Lord's*

"More is demanded of the farmer today than ever before," said Otto Buhbe, manager of a farm at Schöppenstedt. "The machine age requires a change in farm management and more careful watching of the market. . . . But the land remains entrusted to us as the most stable thing in the world. The peasant must regard it as God's creation, and recognize his calling. Because the success of the peasant has come to be a matter of economic prosperity and technical knowledge we have lost the tie to the blessed earth, and our peasants have become only suppliers of food to the big cities. If we want to overcome our spiritual backwardness we must regain the connection between religion and the blessed earth. The land is lent to us to use; we are responsible to God for it."

Superintendent Schulze of Hannover described his impressions of conditions in the United States: "Usually the concept of a settled life on the land is lacking. There is much specialization, and purely economic thinking is the rule. Americans are quick to produce; quick to sell; quick to use. The characteristic trait of the American farmer is his independence and freedom. There is no village life in the German sense, but there are efforts to develop in farm people a sense of responsibility to the country as a whole."

*As a Vocation*

Dr. Wendorff, rural youth counselor of Hannover, deplored the fact that the peasant class of Europe is not given adequate vocational training. "Only twenty per cent of the boys and sixteen per cent of the girls finish a reasonable standard of education. Consequently, the cry of rural youth often is, 'We have no vocation; we work as peasants.' There is a great need for education in rural living so that farming will rank as a vocation, along with other vocations."

Adolf Wischmann, director of the Evangelical Academy at Loccum, stated that one of the great problems is the transfer of farm responsibilities and ownership. "Formerly a father would retire at an average age of 58 and the son would marry at an average age of 29. With the increased life span, the father does not now give up the farm until he is about 70, and his son usually marries long before he has inherited the farm. Thus, three generations usually live on the farm at the same time and the eldest is still in charge. Along with changing methods of farming and standards of living there are also changes in concepts. The old peasant wants to run the farm along the old ways while the son who has grown up with modern techniques struggles to modernize the farm. Another problem is that farm women do not have many labor-saving devices. If they had more consideration, it might be possible to keep the peasant girls on the land."

*Different Points of View*

Dr. Peter von Blankenburg of West Germany pointed out the great changes in German agriculture. "In 1800," he said, "75 per cent of the German people were in agricultural work; in 1882, 40 per cent; in 1939, 18 per cent; and in 1950, 14 per cent. The village community of an earlier time has gone. There are now only little groups of young people who live near one another. City forms of life have been adopted. The peasant has lost his feeling of importance and his close relationship to God."

Gunnel Larson of Sweden commented that more and more people

had left the countryside during the past decade. "It is now especially difficult to keep Swiss women on the land," he said. "The girls have no interest in an agricultural occupation—they prefer employment in the cities. Sweden is a country of small farms—often too small to warrant the use of modern farm machinery. Thus, the young peasants consider the farm economically unprofitable. In Sweden the flight from the land is a spiritual and a religious problem."

Denmark has lost its place as the leading agricultural country in Europe, said Jens-Herluf Jensen. There seem to be a number of reasons for this. Two of those cited were "lack of technical developments during the German occupation" and "lack of systematic development among farm youth." "During the past century an effort was made to break up the land into small holdings," Mr. Jensen said. "There will have to be a movement to bring the small holdings together again."

*In France*

Pastor Frederic Brissaud of Carcassone said that French farm youth are in a very unfavorable situation. "Living conditions are very difficult in the country. French girls do not want to marry peasants since modern methods of farming are lacking and the conveniences of city life are not available. Often the farms are divided into narrow strips. There is no cooperative marketing in France, so the peasant must take the price offered by the dealer. Sometimes, imported agricultural products are cheaper, so the peasant has to lower his prices. The French farm population, in general, suffers from lack of technical and general economic-political knowledge."

*England*

Elizabeth Livingstone-Jones of Benningwood, Horsham, seemed more hopeful about the English situation than did the speakers from other countries. She said that in England nearly every country has an agricultural institute where young men may take a year or two-year course in agriculture, and nearly all young men interested in settling on the farm belong to the National Young Farmers' Club. Youth wanting to start a Young Farmers' Club can get help from the county supervisors. The Boy Scouts and Girl Guides have groups in most villages and carry on an important work in rural areas. In most villages there are church youth groups. "The flight from the land has been checked in England," the speaker said.

*Switzerland*

Pastor Fritz Babler, Hallau bei Schaffhausen, said that in Switzerland "the peasant no longer sees farming as a divine calling . . . young men no longer feel that the village is a living organism for which they have responsibility. They want to be rich and have a comfortable life, and the keenest minds are the first to leave. Swiss girls no longer want to be servants, for Swiss farm women have to live and work like men and they do not yet have a vote. Up until recently there were no cultural courses in Swiss schools, but an effort is now being made to introduce them. As yet the churches have done nothing—this is partly due to the fact that few pastors and teachers come from the peasant class and don't understand life on the land. There is a general lack of training for the rural ministry."

*East Germany*

An unnamed speaker from the East Zone of Germany said that the youth groups in that section contribute much to the life of the churches, but that it depends largely on the personality of the pastor. "A grave problem in the East Zone is the Christian education of children," he said. "Many teachers are aware of it but will lose their positions if they recognize it publicly. Another serious problem is that of keeping the family together. Demands for delivery of crops and different hours of work for husbands and wives weaken family life."

*Argentina*

In Argentina, too, the flight from the land has begun, according to Manfred v. Rennenkamp, z. Zt. Essohof Dethlingen. "Living conditions are still very primitive in rural areas," he said. "Villages are often forty kilometers apart, and on the average there are only 5.6 inhabitants to a square kilometer. Argentina still has no agricultural education. The only training is experience. Church life in Argentina is problematical because of the great distances. The few ministers of the Evangelical Church in Argentina reach only a few places. In believing families, the head of the family takes responsibility for a Sunday devotional period or other worship service."

*Holland*

Holland has always been an agricultural country, but "industry has become important since World War II," said Jan Jan Heslinga, a psychologist from Groningen. "Dutch peasantry used to be able to handle their problems independently, but this is no longer possible. The differences between urban and rural are not so great in Holland. People are realizing that in a small country one must look beyond the frontiers and widen their vision."

*Austria*

The Evangelical Church in Austria is a peasant church, a minority group with about half a million adherents, according to Pastor Georg Harth, Wiedweg, but, he said, "these people are not close to the church. There are a number of reasons for this, such as lack of religious education under the Nazi regime; the spiritual sterility of Roman Catholicism; varied interests of the intellectuals; and efforts on the part of pastors to seem scientific rather than to try to reach men's souls. Mass methods of organization are not enough—there must be pastors who are ready to serve individuals. I believe that the youth are nearer to God than we realize. Youth seeks happiness and truth, and I believe that they will not fail to find the way to God."

—Translated from German
by Inez M. Cavert

# Rural Work in Puerto Rico*

H. ELLIS PLYLER**

• "By their fruits ye shall know them," said Jesus. Truly, the harvest is plentiful in Puerto Rico, but the workers are few. Yet we trust that God will bless our labor and multiply its benefits.

*Cedros Work Camp*

Nine continental youth, a girl from India, and nine Puerto Rican young people joined with the community of Cedros in the construction of a community center and recreation facilities. This work camp was sponsored by the Evangelical Youth Congress of Puerto Rico and the World Council of Churches, with the cooperation of the Rural Committee of the Association of Evangelical Churches. New heights of understanding and fellowship were reached during this period, and the results of the project are greatly appreciated in the community.

*Bettering Rural Living*

The Coordinators' garden tractor was used by other pastors to start their gardens, as well as at conferences for small land owners.

480 goats have been distributed throughout the island through the cooperation of the Heifer Project. Milk goats seem to be part of the answer for better nutrition. A manual on the care of milk goats, written by the governor's nutrition committee and published by the Agricultural Extension Service, has been distributed. A goat conference was held at Yuquiyu for the recipients of Heifer Project goats. Experiences were exchanged and problems were discussed in relation to goat keeping.

The Coordinator has counseled with various pastors about ways and means of getting electricity, roads, schools, and water for their communities.

*The Church in the Community*

A very important phase of our program is that of creating a better understanding of the role of the evangelical church in the community. Formerly, the church took little interest in the needs of the community, and it did not satisfy the people. Today, many governmental and private agencies are trying to lift the level of living. The Church's program of an integral ministry to the whole man and the entire community is a necessity. The work of church and agencies must be coordinated in order to avoid competition and duplication.

For the first time in the history of Puerto Rico, the program of the rural church was presented at the Coamo Fair. Those responsible for arrangements hesitated to give the Rural Committee space for a display, for they said it was religious propaganda. But permission was finally given, with the understanding that "scripture" could not be passed out to visitors—for that was "Protestant Propaganda." Thousands of visitors saw enlarged photographs of actual community activities sponsored by rural churches in Puerto Rico.

*Farm Program of the Coordinator*

Up until now the principal projects have been those that have contributed to the table of the pastor, such as a small flock of hens for eggs, a few broilers and rabbits for meat, a goat for fresh milk, a garden for vegetables, and a small orchard for fruit. However, two new projects for increasing the pastor's cash income are now in process: 1) Six hundred plaintain trees (one acre) have been set out. Plaintains are considered to be more profitable than sugar cane, and they take relatively little capital and care during the year; 2) the other commercial project being tried is "battery method" egg production. Results thus far show enough profit to warrant the employment of a helper for the pastor.

*The Coordinator's Weekly Schedule*

Visiting pastors and mission projects—2 days and 2 evenings

Office and Preparatory Work—2 mornings

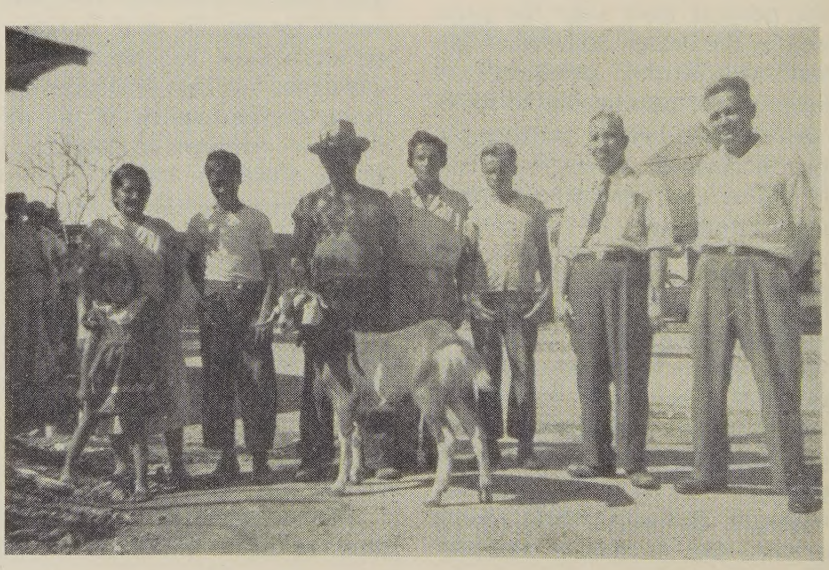
Classes in seminary or extension program—4 hours

On the farm—1 hour daily and 1 day per week

Contacting agencies—4 hours

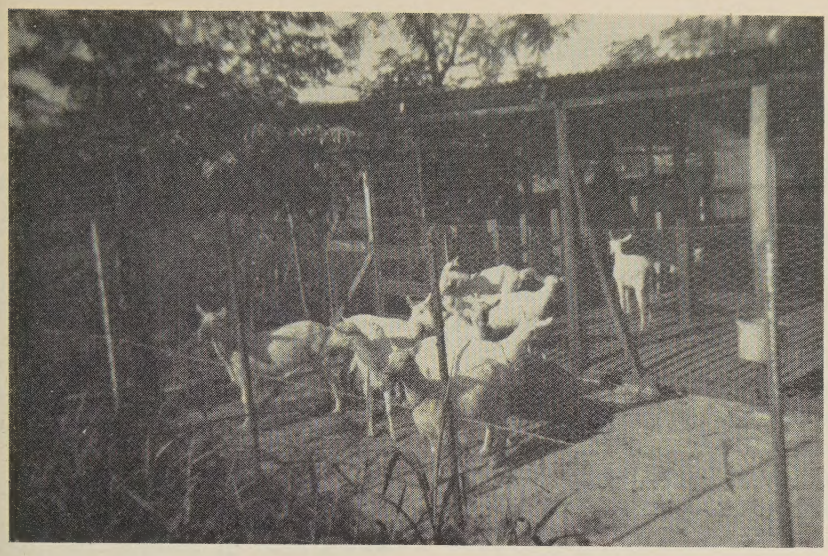
Committees—4 hours

Preaching, singing, programs, etc. —4 hours



* From the annual report of the Rural Committee of the Association of Evangelical Churches in Puerto Rico.

** Rural Coordinator for the Division of Home Missions of the National Council of Churches.



## Goats to Puerto Rico

Ninety-six milk goats and six pure red bucks arrived in Puerto Rico n November, after a truck trip from os Angeles to Miami and an air rip from Miami to San Juan. This s the fourth shipment received from he Heifer Project, making a total of 81. This is part of a strategy of ru-al reconstruction in Puerto Rico. Community breeding stations have een established in almost all rural reas of the island at the Second Jnit Rural Schools. Three mission rojects are now set up to produce ure bred kids for further distribu-ion in needy communities.

A brand new goat bulletin has een published by the Extension ervice to help orient farmers in goat are. "Goat conferences" are being eld in various places around the sland.

An interesting highlight of the roject is that the recipients of goats gree voluntarily to carry on the ood will of the Heifer Project by onating the first doe kid to another eedy family in their community. Thus the chain reaction of bettering he standard of living is carried on.

The leper colony will receive two oes. The director foresees therapeu-ic value in the project and the milk vill be used in the hospital.

### *Appreciation*

Fifteen months ago Mr. J. Rivera f Sabana had a stroke that partially paralyzed him and he has not been able to work since. His wife and four children (the oldest in the ninth grade) have managed to keep them-selves alive on their two-acre farm. Last week several church members built them a model goat shed and prepared a corral for the milk goat they were expecting. The doe has now arrived, and Mr. Rivera is able to milk a little. He thinks the milk-ing is just the exercise he needs.

Mr. Manuel Benabe stated that he would not sell his goat that he re-ceived last January from the Heifer Project for even a hundred dollars. "She has done so much for us that she is part of our family. One doesn't put material value on a family mem-ber," he stated emphatically at a recent goat conference. Goat keepers know what he means.

Eight goats were delivered to eight families in Barrio Quebradas of Camuy. The total number of per-sons in these families is fifty-nine. An average of about eight persons are dependent on each goat for their milk. The transportation cost of twenty-five dollars required of each recipient is a lot of money to get to-gether, in addition to the cost of fix-ing up a goat shed. But about two years ago the pastor had organized a credit cooperative in the church and community. Four of the families were able to get a goat by borrowing from their cooperative. They have also organized a producer's coop, a consumer's coop, and a student's coop in the elementary school.

One of my pastors, Antonio Rivera Cornier, of Bo. Las Rubias of Yauco, almost sold his doe for twenty dol-lars about a year ago. He was told by me that it was better for the doe to mature before breeding her. But it seemed so long to wait. The peo-ple laughed at him and said that a pastor doesn't know how to care for goats. He almost sold her for meat he was so discouraged. But he perse-vered in the conservative teaching on goat management and he had the last laugh. The goat kidded some months ago and is giving five quarts of milk daily. Mrs. Rivera claims that the doe would give seven quarts if she were fed properly. Now seven more does were placed in that community, plus a handsome French alpine buck (named Eisenhower). The pastor has directed the making of the goat-sheds to receive them.

—H. Ellis Plyler

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## Life is a Challenge

• The following passage was written by Dr. W. A. Petzoldt, retired after 50 years of service as a missionary to the Crow Indians at Lodge Grass, Montana:

Life is not a boil on the neck of ex-istence but a great challenge to the best that is in us! "To be alive in such an age with every year a light-ning page, turned in the world's great Wonder Book whereon the learning nations look! When mir-acles are everywhere and every inch of common air throbs with a tremen-dous prophecy of greater marvels yet to be!" A disturbing time? When I was a lad, a well set-up home had a parlor, bedroom and bath. Now we are living in a time of pallor, bed-lam, and wrath. God's "twice born" people are the only ones who have the answer to the world's problems.

So thinks and says
a grateful citizen of the United States,
a perturbed Republican,
a redeemed child of God,
your comrade of the Cross, and
a wandering and wondering Baptist.

—Reprinted from
Baptist News Service

# Excerpts from "Resolutions" Adopted by the National Catholic Rural Life Conference at its 1954 Convention

• We observe and approve the trend in our agriculture toward increased production both per acre and per person, and regard this as a special gift from God and a source of added wealth to the nation.

At the same time we regret to hear from many voices in this country a growing chorus of alarm over what is called "surplus" production. We believe that the concern is misplaced. The real matter for alarm is that the "surplus" is not recognized as a great blessing and a rare opportunity.

As a nation we must recognize, in a practical way, that the natural blessings which we possess and exploit are ours indeed, but they were not given to us for ourselves alone. In the deepest sense, they are not *given* to us at all; they are entrusted to our care, to our stewardship, so that through our conscientious management of them an abundance may be produced to satisfy the needs of all.

Instead of fearing surpluses, we should welcome them. Instead of worrying about *producing* surpluses, we ought to be concerned about distributing them. Instead of making elaborate and costly and even frantic plans *against* surpluses, we ought to plan *for* them and spend our typical American energy and ingenuity on ways of using them in accord with God's creative love.

### *Domestic Farm Program*

The farmer knows that his obligations as a producer are not merely personal; they are social as well. If he fulfills his social duty by producing the needed food and fiber, he may and should expect from society a just return for his work and investment. The farmer does not ask for special favors, but he does look for the opportunity to earn a fair share of the national income.

We are of the opinion that carefully planned direct subsidies for farmers are a workable solution. In such an arrangement a free market would prevail, growers of perishable crops could be protected, and world trade would be stimulated. At the same time farmers would be directly compensated for unfair losses.

We are not in favor, however, of subsidies for huge farming operations. We feel that no subsidies should be paid on operations which exceed a specified maximum number of units.

### *Young Couples on the Land*

In the rural parish we suggest that parish societies take up the problem of the young farm family by developing a land placement service. In addition, public and private agencies and even individuals can help in developing credit facilities tailored to the needs of the young couples seeking family farm ownership.

### *Resource Conservation*

The conservation and extension programs of the U.S. Department of Agriculture have made great progress. We recognize the importance of the hundreds of soil conservation districts all over the country and urge their universal acceptance and use. Conservation begins at the grass roots of land and people.

### *Reclamation Law*

The Conference is greatly alarmed at efforts being made to circumvent, if not actually to destroy, a basic principle of reclamation law: the 160-acre limitation. In the past the large farm interests, especially in California, have intrigued repeatedly but without success to subvert this law; but under the present administration they seem well on their way toward accomplishing their purpose.

We condemn any ill-conceived administrative interpretation contrary to the clear intent of the law, which, if allowed to stand, would establish a precedent destructive to the well-established tradition of widespread distribution of the benefits of reclamation projects.

### *Rural Youth*

The material and spiritual development of rural young people is one of the most essential elements for the survival of our democratic way of life. The farm child grows up in an environment of self reliance and intense awareness of the Creator.

The 4-H, the FFA, the FHA, the rural Boy and Girl Scouts and other farm youth organizations have social, cultural, and wholesome recreational features, as well as programs suited to the practical needs of education of rural youth.

There are deep spiritual values in the programs of these organizations which help in guiding the person, the family, and society toward the ultimate ends for which man has been created, for which the family exists, and for which society was instituted.

The rural pastor should take an interest in these youth groups. The understanding pastor can direct the programs of these organizations along the lines of Christian principles and integrate them with the activities of his parish.

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## Rural Life Sunday

• Rural Life Sunday will be observed on May 15th this year—the fifth Sunday after Easter, Rogation Sunday.

The Department of the Town and Country Church again makes available an order of service for use by a congregation. The order of service for 1955 was prepared by the Rev. W. Francis Allison, Episcopal clergyman at Montrose, Pennsylvania.

In addition to the order of service containing responsive readings and suggested hymns, there is a paragraph on "How to Observe Rural Life Sunday" and data on the origin of the day.

Copies may be obtained from your cooperating home missions board for 5 cents per copy or $1.50 per 100 copies. If you cannot procure them from your denominational board write to the Department of Town and Country Church, National Council of Churches, 257 Fourth Avenue, New York 10, N.Y.

# Purposes of the American Farm Bureau Federation*

ALLAN B. KLINE

I shall try to state here some ideals which are uppermost in mind as one looks toward the future. The first thing one thinks of is that we seek to improve the net income of farmers. At the same time, this is an entirely inadequate expression of purposes. We seek also satisfactory rural living conditions.

We know, too, that as a great representative national organization of farmers we have responsibilities outside of agriculture. They arise not only because we have duties as citizens, but also because we are a part of the general economy. High employment and rising productivity of labor are no less important to us than the price of corn or cotton. Preventing a ruinous inflation or a disastrous depression certainly means as much to us as it means to Americans in general, or to the rest of the world, for that matter.

### *Power Politics*

For the purpose of creating some understanding of the international scene, it is useful to divide discussion into three major categories:

The first is concerned with military power. There is no question of the importance of force, both actual and potential, in the present situation. People understand a show of strength. It is important to us. All you need do to be convinced of the fact is to look at our national budget. Furthermore, I guess everybody knows that military power is a prime consideration in international diplomacy. People are more willing to be friends with those who are strong, and it is essential to have friends.

The second aspect of international relations which stands out is the war of ideas. People everywhere would rather be free than fettered, or in the last analysis, would rather be self-reliant citizens than slaves. Furthermore, there is ample evidence that the productiveness required for rising standards of living throughout the world can be best achieved by free men. One could almost say the freer men are, the better they produce.

Additionally, there is more to life than producing and distributing goods, and in these other areas certainly the concept of free men hold infinitely more promise than the theories of authoritarian states.

### *International Trade*

The third aspect in world power politics, and one often not understood to belong in this category, is trade. Interferences with trade are restrictions of freedom. There are many categories of such restraints. There are tariffs and quotas, import and export licenses, and currency controls. A tariff does not deny a citizen the right to buy; it simply makes the commodity cost more if it is produced in a foreign country. A quota denies him the right to buy. Systems of export and import licenses enable the government to control what he may buy and in what quantity. Currency controls accomplish the same end, but, in addition, control the travel of nationals outside their own country. A man can travel with his own money only if he is able to get it converted into the currency of the country to which he wishes to go.

Certainly we as farmers have an intense interest in trade, and it applies whether we are in the business of producing crops for export or whether we are not. Approximately 10 per cent of our total production is exported. If we lose these markets, then those resources now used in producing for export will enter into competition in producing for the home market, and they are already inside the tariff walls with free access to domestic markets.

The American Farm Bureau Federation has two major approaches to the business of international affairs. The first is a limited approach through membership in the International Federation of Agricultural Producers.

Through the years we have tried to do two things through this International Federation. The first one has been to create better understanding and friendship between our own people and farm organization people from other nations. We have sought to help them understand our problems as they saw them.

The second thing we have tried to do is to create a basis for expanding trade. We have tried to make clear to the best of our ability the obvious fact that rising standards of living throughout the world depend upon increased production per capita throughout the world.

Our second approach to international affairs is of course through the government of the United States.

The American market is recognized as the richest market in the world. Presumably our people should be satisfied, yet most of the people in the United States have a vast number of unsatisfied wants. Our job is to channel the energies of people into production to satisfy these wants, and we believe that we in America know how it can best be done. Certainly, the same principle applies to international affairs.

### *The Status of Agriculture*

Domestic demand is good. This is one of the great accomplishments of the post-war period so far. Employment is high. Wages are good. Productivity is rising. The depression which has heretofore followed inflation has not set in.

We in the United States have access to the most fabulous agricultural market in the world. The American consumer is currently spending at the rate of 64 billion dollars a year for food alone. Our population is rising rapidly. Nutritional standards have improved since pre-war, but are subject to a lot more improvement.

On the matter of agricultural supplies we are in the unprecedented situation of having on hand a quantity of farm products, over and above the current year's requirement, worth some 8 billions of dollars. In

(*Continued on Page* 12)

* From an address before the 36th Annual Convention of the American Farm Bureau Federation, December 14, 1954.

(*Continued from Page* 11)

some particular commodities this situation is far worse, with two years' supply on hand at the end of harvest.

*Some Answers*

Recounting these propositions suggests some of the answers: Farmers will do a lot better if production follows demand, rather than preceding it with excessive supplies.

We need to work on markets.

We must reduce our excessive supplies.

Farmers will do a lot better if they will try to deal with farm policy themselves than if they abdicate either to government or to other national groups.

I believe that there is an American way. It is dedicated to a maximum freedom of choice for the individual citizen. Its central idea is that the individual counts, that he has a worth and dignity of his own, that the chief jobs of government are concerned with protecting and expanding the citizen's opportunities.

I believe that the American way is the greatest experiment in self-government in history.

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Cynicism is a small brass fieldpiece that eventually bursts and kills the artilleryman.

—Thomas Bailey Aldrich from *Marjorie Daw*

## The 88th Session of The National Grange

• A strong and expanding domestic economy, accompanied by a thorough overhauling and modernization of our foreign trade policy, "is the road to progress and peace," Herschel D. Newsom, Master of The National Grange, said at the 88th session of the nation's oldest farm organization in Spokane, Washington, November 9-18, 1954.

At this session, the Grange reaffirmed its position in support of a "two-price plan" for wheat, favored President Eisenhower's ten-year highway building program, and registered opposition "to any form of compulsory health insurance and to any form of socialized medicine."

A "summary of principal convention actions," issued by The National Grange, includes the following:

Programs to preserve the family farm; full support by farmers of watershed protection programs, with maximum state and local participation; continued support and participation in farmer purchasing and marketing cooperatives; special attention to low-income farms; expansion of adult education classes in schools; a re-insurance program for voluntary health plans; Federal aid to education only when adequately safeguarded to assure local control; continued support of multi-lateral Technical Assistance; continued U.S. membership in U.N.; formation of Grange credit unions, where feasible; retention of 160-acre limitation on irrigated lands.

The Grange opposes universal military training; changes in farm cooperative taxation laws; daylight saving time; liquor advertising on radio and TV; comic books which encourage crime; huge dams which inundate thousands of acres of farm land, without consent of farmers concerned.

*U.S.D.A. Photo by Madeleine Osborne*

## New Films of Community Interest

• The Bureau of Audio-Visual Instruction, University of Nebraska Extension Division, has acquired a number of new films on community development which are now available for circulation. Among these are the following:

"A Citizen Participates"; 25 minutes; rental charge $3.75. This film is based upon a problem that actually confronted one community, a problem that remained unsolved until one citizen realized that the community's problem was his problem. The film tells the story of people working together to meet their needs and care for their wants. It is a story of democracy in action through the participation of the individual.

"How to Conduct a Discussion"; 23 minutes; rental charge $3.75. This film clearly explains some of the basic principles of a method which discussion leaders can use in order to insure effective and satisfying group discussion. Each of the eleven principles is dramatized simply and forcefully, and all are tied together by the narrative of a seasoned administrator of discussion programs. Depicts a wide range of groups and discussion topics.

Both are 16 mm black and white films. They can be previewed without cost by any person who can go to the University of Nebraska campus.

—University of Nebraska News

✦

Life consists not simply in what heredity and environment do to us but in what we make out of what they do to us.

—Harry Emerson Fosdick from *On Being a Real Person*

## Population Changes and the Farmer

In April 1954 there were 21,-90,000 persons living on farms in he United States, according to estimates made cooperatively by the Agricultural Marketing Service and the Bureau of the Census. Since 1910 the arm population has declined from 32 million to its present size while he total population, on the other and, has increased from about 92 million to 162 million. In 1954, farm population comprised 13.5 percent of the total.

In times when non-farm opportunities have been available, as for example during the war periods when here was great demand for persons n the armed forces and in industry, he rate of migration from farms has greatly exceeded that which occurs when nonfarm job opportunities are ess. Between 1940 and 1945, the number of persons living on farms ell by over 5 million.

About 3 million persons living on arms in 1954 had their principal employment in nonagricultural industries. Of these farm residents doing non-farm work, about 1 million were women.

At the present time, each agricultural worker is producing enough to supply his own needs and those of about 17 additional people, while in 1910 each farm worker was able to produce farm products for himself and only 6 additional consumers. The present upward trend in total population, of course, is a boon to farmers, because it means more consumers each year to buy farm products.

—Reprinted from
AGRICULTURAL MARKETING SERVICE

## Adult Education Conference

• There is reason to believe that the next generation will see a marked development in adult education throughout the United States. In our complex and rapidly changing world the need for well balanced and enlightened citizens is becoming more and more urgent, and increased earning opportunities of many kinds for adults are therefore to be expected.

The public schools will undoubtedly play an important role in this adult education movement which is now gaining momentum. Many city school systems already are providing well rounded programs of this nature, and significant beginnings are under way in a few rural communities. The belief is growing that public schools give a full measure of service only when their programs include educational opportunities for adults as well as for children.

Recognizing that small communities, in particular, may need assistance in developing programs for adults, the College of Adult Education of the Univeristy of Omaha and the University of Nebraska Extension Division have agreed to sponsor jointly an annual one-day adult education conference. These conferences will be held in alternate years on the two campuses.

—UNIVERSITY OF NEBRASKA NEWS

Staff members of the Division of 4-H Club and YMW Programs, Federal Extension Service, U.S. Department of Agriculture
Left to Right:
Director E. W. Aiton and Associate Leaders C. C. Lang, Fern Shipley, Tena Bishop, George S. Foster, and Mylo S. Downey

# U. S. Instructors Teach Ethiopians

ROBERT C. DOTY

• Nine young instructors from the Oklahoma Agricultural and Mechanical College have developed a thriving agricultural technical school in Jimma, Ethiopia. The group is under contract to the United States Foreign Operations Administrations mission (Point Four).

The showpiece of the Point Four program in Ethiopia, the school, situated 150 miles southwest of Addis Ababa, is giving a four-year secondary level course in modern agricultural techniques to 165 Ethiopian youths ranging in age from 14 to 20 years.

At the same time it is carrying on experiments for the improvement of the high-grade Ethiopian coffee that now grows wild over many of the forest-covered slopes of the southwestern edge of the plateau at altitudes of 4,000 to 6,000 feet.

The agricultural school and an even more ambitious Imperial Ethiopian Agricultural and Mechanical College that is scheduled to open next fall are, in a sense, a memorial to Dr. Henry G. Bennett, former president of Oklahoma A. and M. and first director of the Point Four program. He died in an air crash near Teheran in December, 1951, while on a tour of inspection of technical assistance programs in the Middle East.

### *School Opened in 1952*

A few weeks before his death, Dr. Bennett discussed the United States land-grant college program with Emperor Haile Selassie, who asked that Point Four establish a similar program in his country. Contracts were signed in June, 1952; three months later the first A. and M. instructors, including Hugh F. Rouk, the 36-year-old present director, arrived and on October 13 the first class of eighty students entered the school.

The Oklahomans took over a group of twenty dilapidated buildings almost completely hidden by heavy brush that had grown up since Jimma was abandoned by the Italians. The change in the physical appearance of the school has been startling.

But for the substitution of palms, mimosas and acacias for United States trees and more exotic plants in the neat gardens around faculty houses, it could be a corner of the Oklahoma A. and M. campus at Stillwater. The buildings have been repaired and repainted and a new modern dormitory built with machinery and equipment hauled 200 miles over rough mountain roads from the capital.

### *The Students*

Even more marked, according to faculty veterans, has been the change in the attitude of the students themselves. The requirement of an eighth-grade education and knowledge of English for admission automatically limited enrollment to youths of prosperous families, the only ones who can afford schooling.

Many of the first group, sons of officials and land-owners selected from more than 700 applicants, at first evinced a tendency to regard work with the hands as demeaning. Two or three were unable to overcome their distaste for manual labor and were sent home.

For the rest, the sight of the bachelors and masters of arts from the United States toiling was sufficient to induce emulation. Today most of the work on coffee nurseries, experimental vegetable plots, and with cattle, sheep and swine herds is done by students with little or no close-range faculty supervision.

### *The Cost of the School*

The United States mission has spent $325,000 and the Ethiopian Government $140,000 on the school in its first two years of operation. In addition Point Four pays the Oklahoma A. and M. fee, $800,000 in this fiscal year.

The Oklahoma team has more than justified the policy of "subcontracting" Point Four programs to non-governmental agencies, in the opinion of competent judges.

Under this system, Point Four delegates to the parent college have full responsibility for setting up and staffing the school and college. Thus the faculty arrived as a unit, its members known to each other and used to working together.

For the first year, the Oklahomans lived under pioneering conditions, under roofs that leaked during the heavy summer rains, without adequate electric power or water supplies and with irregular deliveries of food over the then precarious road from Addis Ababa.

Now, however, "faculty row" is a neat compound of ten whitewashed houses, each with its patch of lawn and flowers in front, truck garden behind. With one exception, faculty members and their wives all are under 40 and the living area abounds with pre-teen children in jeans and pinafores. Several faculty wives have teaching experience and they conduct a one-room country school for all grades.

—Reprinted, with permission, from *The New York Times*, December 28, 1954

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## Three Northwestern Papers

• The *Askor American*, published in Askor, Pine County, Minnesota, says that it has the "largest circulation of any newspaper in the United States published in a community of its size." The latest Ayer's Newspaper Directory said that Askor had 387 people, and that the *Askor American* had a circulation of 2,075. That's probably the basis for the statement above that appears on Page 1.

Askor was settled by Danes, and is named for a well-known community in Denmark. There was one of the Danish Folk Schools established in Askor, Minn., and it may still be operating. There was no mention of the school in the issue of the paper sent us.

As one would expect, there are items about local cooperatives, and it was appropriate that a smorgasbord lunch was served to a confer-

# *Couldn't Your State Do Something Like This?*

## THE RADIO CHURCH OF THE PLAINS

Prepared for the South Dakota State Council of Churches, Robert E. Grimm, Executive Secretary

Produced by Prof. Ralph L. Williamson, Dakota Wesleyan University

| | MARCH | APRIL | MAY | JUNE |
|---|---|---|---|---|
| KSDN ABERDEEN 3:30-3:45 P.M. 4th Tuesday | 22nd—"The Church on the Prairie; Is Federation the Answer?" Rev. W. E. Janetzki. | 26th—Panel: "Keeping the Soil Productive." Mr. Reuben Hoffman and Rev. Roger Thomas. | 24th—"Weekday Religious Opportunities." Rev. Jeanne Sherman; Rev. Frank Workentine. | 28th—"Educational Units are Needed in Rural Church Buildings." Rev. Harvey Sander. |
| KIJV HURON 9:30-9:45 A.M. 2nd Saturday | 12th—Interview: Rebirth of the Hawkeye Valley Church." Rev. Paul Freeman. | 9th—"Making the Most out of Rural Life Sunday." Rev. Ralph L. Williamson. | 14th—"Adults in the Wessington Springs Sunday School." Rev. R. P. Nielsen. | 11th—"A Church Hobby Show." Rev. Stuart Parvin. |
| KORN MITCHELL 8:30-8:45 P.M. 2nd Sunday | 13th—"Letcher Laymen Launched the Lord's Acre." Rev. J. Brooks and laymen. | 10th—"New Pews for Plankinton." Rev. Glenn Hammerlee. | 8th—"Making the Most Out of Rural Life Sunday." Rev. Ralph L. Williamson. | 12th—"We Counted All Our People." Rev. Wm. Eberhart. |
| KELO SIOUX FALLS 12:30-12:45 P.M. 3rd Sunday | 20th—"Stewardship in the Town and Country Church." Rev. Leon J. Kuch. | 17th—"John Frederick Oberlin, Rural Church Pioneer." Rev. Franklin Schwarm. | 15th—"Church Cooperation." Rev. Reuben A. Tanquist. | 19th—"What the Rural Church Can Do." Rev. Sanford Cleveland. |
| KUSD VERMILLION 9:45-10:00 A.M. 2nd Thursday | 10th—"The Lord's Acre Plan." Rev. C. P. Ford. | 14th—"Observing Rural Life Sunday." Rev. Wayne Rager. | 12th—"The Rural Church Contributes Its Youth." Rev. Raleigh J. Gordon. | 9th—"Laymen's Work in the Rural Church." Mr. Ed. Sorenson. |
| KWAT WATERTOWN 6:15-6:30 P.M. 2nd Sunday | 13th—"The Church Places Young People on Farms." Rev. Harry Stephens. | 10th—"Rural Life Sunday at Stirling Church." Rev. Cecil Miller. | 8th—"Training Christian Education Leaders." Rev. Walter D. Crabtree. | 12th—"Weekday Religious Opportunities." Rev. Jeanne Sherman; Rev. Frank Workentine. |

nce of directors of cooperatives of ne area.

John F. Palm of Adams, Minn., ontributed a letter on "The First now Fall," also an article, "The 'eace of December." "Nature's plan s fundamental to life processes and e who is wise adjusts himself to the urning year." In the Milky Way one an catch "a glimpse of great truths hat govern our world."

Much is made in this paper of the Danish origin of the Christmas seal. A Danish post office worker, Einor Holboell, first thought of using a pecial seal for Christmas mail as a vay to raise money to help children ick with tuberculosis. The Ameri- an custom dates back to 1907. The nope was expressed that the wonder- ul Danish Christmas customs will become a larger part of the Ameri- an Christmas.

*The Sauk Centre Herald,* pub- ished in Sauk Centre, Minn., which I knew was the home of Sinclair Lewis, son of a country doctor, contained an item from the library noting the accession of a book of poems, *Pine Ridge Farms Picadillos,* by another Sauk Centre author, Francis L. Bontell. He now lives near Elburn Ill., about forty miles from Chicago. Sauk Centre also has books by other local persons, James B. Hendryx, Helen Rich, and Henry Johnson. The *Herald* was begun in 1867, and has a circulation of 2,497 in a town of 3,140.

There are many church notices, and there appear to be several cooperatives in and about the town. The Farmers Union local was pushing the CARE packages. The American Legion sponsored a "poultry party," promising plenty of turkeys, ducks, geese, chickens, hams and bacon. At St. Michael's Hospital there is an "instructor in rural nursing."

The *Faribault County Register,* Blue Earth, Minn., is in its sixty-seventh publishing year. There were two soil institutes for farmers of the county. The dairymen held a meeting at Creamery Hall. The county agent appealed to all farmers to aid in the farm census. All information given to the enumerator is "strictly confidential."

There is a note calling on all to share some of the good things with some one in need. Minnesota 4-H Club boys and girls won awards in "recreation and rural arts."

A column named "Countryside," by Susan Frawley Eisele, states that this year's Christmas turkey would be baked in foil for the first time.

—Benson Y. Landis

### Moving?

• Please notify Town and Country Church of your change of address.

## BOOK REVIEWS

*Albert Schweitzer: An Introduction.* By Jacques Freschotte. Beacon Press, Boston. 1954. $2.00.

This book contains the warm appreciation of a friend and neighbor of "the great doctor." It is by one who has known Albert Schweitzer in the small village of Günsbach, in Alsace, located some forty miles south-west of Strasbourg, to which he was brought when six months of age and which is now the European headquarters of his enterprise.

Here we see Schweitzer the Alsatian with all the color and stamp of his native land. Here he grew up with the sons of peasants, men of the vineyards, the river, and the dairy farms. Here he still goes to inspect old organs in beautiful country churches. He cannot resist an invitation to inspect an old organ. Recently he risked life and limb on an insecure ladder to give advice about one instrument. The old organ was found to be in good shape, and only a modest expenditure for repair was recommended. Then the noted musician, when almost eighty years of age, advised: "But before you start spending money, you'd really better get a new ladder. You can't always be sure of getting an organist as young as I am."

The texts of two of Schweitzer's addresses are printed in this book. One is his own account, drawing upon his "luminous memory" of his boyhood, of visiting the nearby town of Colmar. In Schweitzer's day, boys were taken by their parents at regular intervals to the museum. In Colmar, too, was the statue of a giant Negro. On his face the boy detected "a certain melancholy," which aroused his compassion. He asked always to make the "little detour" to enable him to pause before the face. Later in life, the Negro people became the object of all his travel and endeavor. The other address was the one given by Dr. Schweitzer when he became a member of the French Academy in 1952.

Whether Schweitzer is at Günsbach or at Lambaréné, in French Equatorial Africa, where his hospital is located, bagfuls of mail arrive daily. He cannot even read it all.

This is a short book, making only brief references to the details of the career of the man whose 80th birthday is being celebrated. Its value lies in its richness of personal detail, in anecdotes, and in its interest in the way Schweitzer has affected the minds and hearts of multitudes of people throughout the world. It was appropriate that so human a document should be published just before his 80th birthday.

—Benson Y. Landis

*Johnny Appleseed: Man and Myth.* By Robert Price. Indiana University Press, Bloomington, Ind. 1954. $5.00.

He signed himself, "John Chapman (by occupation a gatherer and planter of apple seeds)." He was also described: "He travels about in Ohio and has much to do with appletrees; I am told he is a singular man."

He was, indeed, an unusual man. After he died he lived on as Johnny Appleseed and legends and poetic descriptions spread. Mr. Price, who teaches English at Otterbein College, writes a biography of the man, and then interprets much of the folk lore that is recorded, particularly in Ohio.

Louis Bromfield's Malabar Farm, near Mansfield, Ohio, is in the heart of the Johnny Appleseed country, but when some of us toured it several years ago there was no mention, as I recall, of the famous figure. He was born in Massachusetts, lingered a while in Pennsylvania, then operated mainly in Ohio, touching West Virginia and Indiana only briefly.

He was a sort of nurseryman, a small businessman who kept bad records and who had an aura of mysticism about him. He sought for a religion with more warmth and imagination than he had found in Massachusetts, and he found it as a follower of Emanuel Swedenborg. John Chapman then became an informal missionary of the New Church, and had a part in planting a number of congregations in central Ohio.

"His mythical orchards have sprouted all over the country." There are tablets in honor of him in a number of Ohio cities and towns. Certain of the realistic recollections of him are quoted by Mr. Price. He usually went about without shoes. He would eat at any table, and sleep in the home of any hospitable settler. He would not occupy a bed, but always insisted on rolling in his blanket on the stone before the fireplace. He wore cast-off clothes. Sometimes he gratefully accepted for himself the table scraps that were destined for the hogs.

In the Mansfield, Ohio, SHIELD AND BANNER for November, 1871, appeared these lines from a letter sent by J. C. Coffinburg, who alleged he had known John Chapman:

"He generally, when the weather would permit, wore no clothing on his feet, consequently his feet were dark, hard, and horny. He was frequently seen with shirts, pants, and a kind of a long-tailed coat of tow-linen then much worn by the farmers. This coat was a device of his own ingenuity and in itself was a curiosity. It consisted of one width of the coarse fabric, which descended from his neck to his heels. It was without collar. In this robe were cut two arm holes into which were placed two straight sleeves."

—B. Y. L.

### Vacation Bible School

• The Vacation Bible School is a practical way of helping children to grow up as Christians. It ministers to the needs of boys and girls who are both members and non-members of the church and it can be of vital significance in strengthening their Christian ideals and practices. The daily sessions become more interesting because there is time and space in which to work with satisfaction. There is every reason to expect that many of these children will become regular members of the church school and also of the church.

In order to meet some of the evident needs in rural Alabama the Religious Extension Service of Tuskegee Institute will promote, in cooperation with denominational leaders, a series of Vacation Bible Schools for the summer of 1955. This series will be conducted in neglected rural churches.